VOL. XX. NO. 6.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JUNE, 1876.

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American Missionary

VOL. XX. JUNE, 1876. No. 6.

AMERICAN MISSIONARY ASSOCIATION.

AN EARNEST APPEAL.

The school year of the American Missionary Association in the South is nearly ended, and our teachers and missionaries must return home for their annual vacation—the necessary escape from heat and malaria. They will need all the money due them on their small salaries, for they can neither come home nor remain there without it.

It will only be by special effort of our friends that we can meet this demand. In the last "Missionary," we stated that our receipts for the first six months of this fiscal year, ending April 1st, fell $12,649.91 below those of the corresponding period of last year, and the fear was then expressed that the remaining months would show even a greater falling off. We are constrained to say that this fear is being realized. The receipts for April of this year are $2,647 less than those of last April. If this ratio of decrease should continue (and without especial effort it will even be greater) the aggregate difference between the two years will be $28,531.

Any further retrenchment in field work is impossible for this year, for the liabilities are already incurred; and if any is made for the next year, it can only be done by leaving school houses to stand empty, and churches to be without ministers. Can the nation afford to curtail the means of education for these Freedmen, and will the churches withhold from them the Gospel they so much need? We ask our friends most earnestly to remember the *present* wants of the Association, and the necessities for the year to come. We are constantly pressed to enlarge our work by entering into Texas, Arkansas, and other vast portions of the South now nearly destitute, but the danger of an increase of debt will not merely forbid an advance, but, unless averted, will compel a disastrous curtailment of what is already in hand. Increased receipts only can avert that danger.

A SUCCESSFUL YEAR'S WORK.

The schools of the American Missionary Association in the South, which are soon to close, have had a prosperous year. The attendance has been large and regular, considering the hard times. The students have been diligent in study,

and their progress has been rapid, for those now in the schools are the winnowed grain, who could not be blown away by the temptations to political preferment or driven from study by the pressure of poverty. Many of them are now ready to go into destitute neighborhoods as teachers of summer schools, and a few of them as ministers of the gospel.

The church work, with some few exceptions, has been wonderfully blest. Revivals of religion, some of them of great power, have been enjoyed in most of the churches. Christians have been quickened, and hundreds of converts have been added unto the Lord. Some of these converts have joined other churches than ours, going in many instances with their parents or into churches where they reside, but their influence is needed there and will aid in elevating the tone of practical piety and morality in those churches.

The value of these revivals is not merely in the good to the converts, great as that is, but in the influence they will carry with them ; especially in the case of those who go forth as preachers and teachers. They will carry this revival and Christian influence into the families and neighborhoods wherever they are located.

This Christian and educational work is just what is needed among the Freedmen. The only regret is that there is not more of it.

OUR CENTENNIAL EXHIBITION.

The American Missionary Association occupies a space in the Educational Department of the Main Centennial Building. It there exhibits the usual manuscript examination-papers, essays, maps, drawings, &c. These are bound into 19 quarto volumes, and will, we believe, stand the test of comparison with white schools of equal grade and opportunity, whether North or South. There is also an octavo volume of catalogues, with brief histories of the several institutions, neatly bound. In addition to these there is a large edition of an abridged History of the American Missionary Association, designed for gratuitous distribution to those who visit our department, and who wish to know more of the facts and details of our work. Photographs of a number of the school buildings and churches in the South are shown on the wall.

But the most unique part of our display is a large Map (3½ by 5 feet) of the Southern States, showing by large *blue* dots where our schools and churches are located, and by smaller *red* dots where our pupils have been teaching schools or preaching. These spots are most suggestive and encouraging. The red points are sometimes clustered near a large blue one, as bees gather around the hive, and in other cases they are scattered singly over large spaces. One who studies this map must be impressed with a strong conviction of the vast influence our schools and churches are exerting on these newly emancipated slaves. Such an exhibition is one of the significant symbols of the work to be done by the nation in the second century of its existence. We invite the friends of the Freedmen who visit the Centennial to take a glance at this part of the exposition. It is in Gallery T. 47 Main Building.

The Hampton Normal and Agricultural Institute has its exhibition in an adjoining space. The two are fitly united as parent and child.

MAKE THE CASE OUR OWN.

If a million of voters, unable to read the ballots they cast, were transported into New England, in the next ten days, what consternation would be created! Many good men would find their sleep disturbed; and the instant and universal

inquiry would be, "What are we to do about this?" Or if that million of voters were thrown into the West, there would be almost equal dismay. It would be seen at once that here was a mass of voters that could easily over-balance any party majority, and that could be wielded by designing men to accomplish any bad purpose.

But that million of illiterate voters *were* suddenly thrown into the South, and nobody at the North seems troubled by it! Yet how much more safely could they be thrown upon the North or West than upon the South? Here they would be surrounded by a people more generally educated; they would stand amid institutions whose stability had not been shaken by the overthrow of their whole industrial and political framework; and above all else, they would be where the means of education are vastly superior. Even here at the North it would require a long time to educate these new voters up to the true standard. How much more the danger at the South where the means are so few, and the process is so slow! When will Americans awake to this their most imperative duty and most terrible danger?

HOW ACCOUNT FOR IT?

How can we explain the strange indifference felt at the North and West in regard to this danger to the republic? Let us attempt an answer:

In the first place, the "old abolitionists" have fought out their life-battle in the struggle for emancipation. Many of them are dead, most of the remainder are old, and it is hard for men to begin another struggle in old age, and it is still harder for some men to see that there is any other great campaign than the one in which they have won their laurels. It is to be feared that some of these old abolitionists are so busy in recounting their battles and victories, that they forget, or remit to their children, the great problem of the fate of the emancipated slaves. We think this is wrong. It is not enough to tear down. It is even more important to rebuild something better.

The close of the war and the act of emancipation called out a large class of people who had taken but little interest in the anti-slavery agitation, or who were even opposed to it, but who yet, with equal good sense and patriotism, said that as the negroes are now free and entrusted with the ballot, they *must be* fitted for their new sphere. The logic of this position was unanswerable, and the zeal of these new friends was earnest. But it is hard to see why their zeal should slacken. The logic is as forcible, and the zeal as necessary, to-day as it was ten years ago. It is true that the negro question has been badly mixed up in mere partisan politics, and the efforts for reconstruction were not always wise, but all the more are unpartizan and practical efforts needed. The negro is still here; his ignorance has not been removed, and comparatively few efforts are made to remove it; his exploits in politics and in the management of public affairs, as for example in South Carolina and Louisiana, where he has been in the majority, show most fearfully his facility for becoming a demagogue, or the victim of demagogues.

The problem must be grappled with anew. It is a matter of common concern to all, without reference to party or sect, and cannot with safety be neglected or thrust aside.

A FURTHER EXPLANATION.

"The truth is, sir," said a distinguished New England clergyman not long since, "the negro is not popular. If a man has a dollar to give, he would rather

give it to a white than to a black man." This was not said by a Southerner, nor by a negro-hater, but by a benevolent Christian pastor, who does not close his heart, hand or pulpit against the claims of the negro, but who only gives utterance to a somewhat prevalent feeling. While some men in the olden time, had, and others still have, a special appreciation of the negro's claims on our sympathies, a still larger number now aid him from a mere sense of duty, and consider him as neither so interesting or promising a subject of effort as the white man.

We shall not combat this sentiment—for it is mainly a sentiment. Suppose it to be true, does not the negro *all the more* need sympathy and help? Did not the Saviour give his labors largely to the *poor*, the leper, the maimed, the blind? Did he not send to John this message as the crowning proof of his Messiahship, "The *poor* have the Gospel preached unto them"? Does he not give it as the test at the judgment day—"Inasmuch as ye have done it unto one of the *least* of these my brethren, ye have done it unto me"? Christian friends at the North, do not some of the current views on this subject need continued freshening by being brought near to the life, the words and the spirit of the Master?

THE BURNING OF EMERSON INSTITUTE, MOBILE, ALA.

The destruction of this noble building has been announced by the press. The infamous deed was undoubtedly the work of an incendiary, but so far from finding any sympathy among the citizens of Mobile, it has raised an enthusiasm for rebuilding and the proffer of practical aid that has had no parallel in the experience of the American Missionary Association in the South.

Rev. Mr. Lord, the efficient principal of the school writes thus:

"A universal desire to have the Institute rebuilt being expressed, I thought best to call a meeting of the ministers and prominent colored men of the city to ascertain their views upon the subject. Every colored minister in Mobile, with two exceptions, and these two heartily in sympathy, with one or more prominent men from each church, met. Every man present expressed himself earnestly in favor of doing all that could be done for giving back to their children the advantages thus taken from them, and all voted to "lay aside all denominational, political or other differences and to work as a *unit* for the rebuilding of Emerson Institute." Such a unity of purpose and work was never known before, and we feel that the Lord has already brought a blessing from the disaster by uniting the colored people. They are intelligent and practical men, and expressed the belief that the colored people would and could raise $8,000 or $10,000 by next winter, and that the white people would many of them do much. White gentlemen whom I met and conversed with believed that $10,000 at least could be raised here. They had never known the colored people so united and earnest.

"This opportunity of leading the colored people to help themselves ought not to be neglected. I have never heard of a like movement among them, and believe it to be what the friends in the North have been looking for, and in which they are willing to aid.

"We are holding mass meetings in the different churches, and the people already give abundant evidence of their willingness and ability to raise the sum named."

The officers of the Association are at a loss as to the line of duty. The first impulse is to decide at once to rebuild, but the heavy debt of the Association and the stringent times forbid its appropriation of any funds for this purpose from its current receipts, or encouraging donations that would otherwise be a part of those receipts. The unexpected and remarkable generosity that is developed in Mobile,

together with special donations at the North, may relieve the whole embarrassment, and give to the colored people of Mobile and the wide country adjacent, an equally commodious building. In the hope of this result, the Secretaries of the Association promptly issued a "CARD," calling for such special aid. We reproduce it below, and with its republication, renew the call to the generous and the wealthy friends of the colored race to come forward in this special emergency.

A CARD.

Emerson Institute, Mobile, Ala., was burned by an incendiary on the 16th inst. The people of Mobile, both white and colored, have no sympathy with the cowardly act; on the contrary they manifest a willingness to aid in rebuilding. The flourishing school which is thus turned out of doors, numbers about 250 pupils. A Congregational Church has recently been formed, under most favorable auspices, in connection with the school.

The edifice should be rebuilt. The property was bought for the American Missionary Association in 1868, by the aid of the Freedmen's Bureau and the liberality of Mr. Ralph Emerson, at a cost of $23,000. The insurance is $7,500. It will require $15,000 more to replace the building. The Association, with its heavy debt and the pressure of the "hard times" upon it, cannot appropriate a dollar from its current receipts for this purpose. It appeals to its friends, who can aid in this special need without diminishing their usual contributions. Pledges made will be held as binding only when the $15,000 is made up. Who will head the list, and who follow?

GEO. WHIPPLE, } *Sec's of the A. M. A.*
M. E. STRIEBY, }

On another page will be found a fuller description of the fire and of the sympathy manifested by the people of Mobile.

THE PRESS AND THE FREEDMEN.

"*The Christian Recorder*," of Philadelphia—a paper whose editorials are never dull, copies our recent item headed: "Types in the hands of the Freedmen," in which we mention several papers edited or printed by colored men, and adds,

The list of such papers could be largely increased. Our own RECORDER, *in toto*, is the work of colored men—save, however, striking off the "forms."

We were well aware at the time of the smallness of our list—the *Recorder* itself, a constant and welcome visitor at our office, was not mentioned.

It would give us great pleasure to publish a complete list. The press is so mighty a lever, and it is so important that the colored people should be found laying hold of it, that we know of no item of information that would be so gratifying to their friends and to themselves. Will brother Tanner, of the *Recorder*, and other colored friends connected with the press, aid us in making out such a list?

WOBURN CONFERENCE, MASS.

At a recent meeting of this Conference, the work of the American Missionary Association was presented by Sec. Woodworth, and after remarks by several members of the body, on motion of Rev. W. H. Willcox, the following resolution was adopted:

In view of the imperative demands which our love of country, as well as our love of Christ, are making upon us to secure as rapidly as possible the Christian-

ization of the colored race, this Convention most emphatically commend the American Missionary Association to the sympathy of all our churches, urging each one of them to make an annual contribution to its funds.

PERSECUTION OF THE CHINESE IN CALIFORNIA.

The press has chronicled the new outbreak of caste-prejudice and persecution against the Chinese on the Pacific Coast, and has given quite largely the persecutors' side of the story. In the interests of humanity and fair dealing, we ask attention to the letter of Rev. Mr. Pond, on another page, in which he utters the feeling of a true patriot and Christian, on the other side.

FREEDMEN.

EMERSON INSTITUTE IN ASHES.

[From the Emerson Institute Sentinel, Extra.]

Sunday night, April 16th, at 11½ o'clock, Mr. Lord was aroused from sleep and, feeling a sense of uneasiness, went out of his room about the building; finding all safe in the home part, he went into the school-rooms adjoining, where he perceived smoke; hurrying on farther to a hall in the southwest corner of the building, he discovered flames under the stair-case leading from the second to the third story. Seizing a bucket of water he dashed it upon the fire, partially subduing it, but before he could secure more water or help, the flames had made such headway that he felt the family must be aroused. Sending one to give the alarm at the fire department, he awakened all in the building, telling them of the danger. Most of the family were on the third floor and some were already almost stupified by the smoke. The scene was one of terror and confusion, each fearing lest some one might be left in the building, yet all displayed great presence of mind and tried to save as much as possible from the devouring monster. But the flames spread so rapidly that in half an hour after they were discovered it was dangerous to enter the building, and in less than an hour the walls fell. The building seemed to melt away before the fire.

Fire engines were on the ground in good time, but water not being easily accessible they waited calmly outside in the street, and blew their whistles gallantly.

All that was saved from the great building was a part of the clothing of the teachers, a few books from the library, and some articles from the store-room.

The piano and much of the furniture might have been saved, had there been *men* enough to carry them out.

Some gentlemen were there who aided nobly, working to their utmost to save goods from the burning building.

The families living near were very kind, offering their homes to the ladies, and in many ways sympathizing with them in their misfortune.

Teachers and scholars stood outside in the street, sadly and tearfully watching the scene so terribly grand, and, as the sound of crashing timbers and roaring flames came to them, could only thank Him who "doeth all things well," that not one was harmed, all—safe.

The loss of personal property in the building was considerable, including two valuable gold watches, other articles of jewelry, clothing, books and pictures, besides all the furniture of the

American Missionary Association, bedding, piano, printing press, type, two Sewing Machines, the school furniture, school books and the bell. About 300 books were saved out of a library of 1,500 volumes.

That the fire was the work of an incendiary, there can be no possible question; it was discovered in a hall under a stair-case with no stove-pipe or chimney within forty feet of it, directly under a window opening upon a gallery reached by an outside stair-case. The stair-case, gallery and school-rooms had not been used in two days, and Mr. Lord passed through there about dusk on Sunday, finding nothing amiss.

The Day After the Fire.

Monday morning found the teachers on their way to the place where their home had been, where the work of years had been done, where God had so recently manifested Himself in the salvation of precious souls; and the tears would come when they saw before them only the six great pillars, standing like sentinels before the ruins, the grand old oaks withered and blackened, and the whole scene one of desolation—Emerson Institute in mourning waiting for them.

The yard was full of sorrowful, sympathizing scholars and friends. The meeting was a sad, yet a happy one. Teachers, scholars and friends seemed bound together by cords of sympathy stronger than ever before.

Mr. Lord gathered them about him, and spoke of all that had happened, as one only can when the heart is overflowing.

Then arose songs of praise and thanksgiving, from hearts that felt that the hand of our Good Father had been outstretched in love to save the lives of all, and that with the eye of faith could see through the dark cloud of disaster the silver lining of good to come.

Then came the tearful meeting of the family and the breaking up of home associations, for each must now go to her own home or that of a friend.

All day the grounds were full of sad people, and Monday was a day of mourning.

The School.

Since Tuesday morning the school has held its sessions in the church on Scott street, and though without books, which were burned in their desks, the scholars have gone willingly to work, the different departments, conducted by their regular teachers, preparing their lessons from black-boards and from oral instruction.

We intend finishing the school term in four weeks, combining May-day festivities and commencement exercises at the end of the term.

The graduating essays that have been written are burned, but the minds that created them have not been seared of willingness for renewed work.

Getting Ready for Work.

When Emerson Institute burned down in the darkness of Sunday night, there was a feeling that our work was over, but with the rising of the next morning's sun, rose also courage and hope. On Tuesday morning the school met in the Congregational Church on Scott street. After the opening exercises of prayer and song, Mr. Lord showed that there were ways for each and every one to "put bricks" into the new building which all so earnestly hoped for; and he besought all to forget the disappointment of the past few days, and to bend every energy to improve this glorious opportunity which God had given them, to show what enterprise and labor they were capable of in their efforts to rise as a people.

Rev. Mr. Butler then spoke of his grief at the loss, and of his great love and sympathy for the teachers; said he had not gone through the days of mourning yet, but that he was resolved to use every effort among his people to arouse them to the work.

Rev. Mr. McAlpin next made an able and inspiring address on the great loss of the past, and the efforts now for the future; likening our future school to a pane of clear glass which shall be pure and refined by fire.

Mr. McAlpin is the agent for raising funds for a State Baptist Theological Seminary, but said his heart was large enough to take in this great need of the colored people of Mobile; and that though not a resident of the place he should not fail to keep the interests of Emerson Institute constantly before his people.

A Concert by the scholars was announced at once for Wednesday night, which was ample work for the Glee Class for that day. The rest of the scholars being ready for work of any kind, the boys were allowed to go up to the Institute grounds and pile bricks, while the girls canvassed the city with tickets for the Concert.

The Concert.

The Concert of Wednesday night was in every respect a success. All of the music books of the Glee Class having been burned, and there being none to be obtained in town, the scholars had to sing what they could remember. All the friends present were very much pleased with the programme, and felt that *that* was worth the admission fee.

But all felt that they had not come for enjoyment of the music alone, but to talk over the great calamity of Sunday night, and to see what could be done to make up that loss to the colored people. Many of the Ministers and leading men of the city were present, and expressed words of sympathy and encouragement, and earnestness of purpose. After listening to inspiring words from Mr. Lord on the topic of the rebuilding of Emerson Institute, Rev. Mr. Strong, of State Street Church, arose desiring to express himself on this grand subject. He said that although he had sent no children to the school, he felt that the loss of that building was a *personal* loss to himself. Yet he could not feel that Emerson Institute was *lost*, for as the spirit of the man lives after his body moulders, so the *soul* of Emerson Institute was still living, which was testified by the earnestness and zeal of its pupils. He pledged himself to do everything in his power to assist in rebuilding the Institute, not only in trying to influence others to give, but in giving of his own means. He then made a motion, which was quickly seconded, to give the teachers a vote of thanks for "standing by the ship when it was about to sink." Every person in the hall rose in voting upon this, and the teachers felt fully repaid for all they had endured.

Mr. Strong then proposed the names of five of the leading men present, Mr. Steward, Mr. Page, Mr. Cato, Mr. Williams, and Mr. Twitty, to go as delegates from that meeting to one to be held Thursday afternoon, to arrange further plans of work. This was put as a motion, and carried, after which the business meeting closed and the concert exercises again proceeded.

Straws.

One old and prominent citizen says, "the fire has been a million dollars' damage to the city."

—Unfamiliar voices on the street encourage the workers for the new Institute. The second day after the fire, the following conversation was heard:

"When are they going to begin to build the College."

"I don't know."

"Well, when they do it I've got six good days' work up there."

Just then, one of the teachers, who happened to be standing near, said,—

"How is that!"

"Well, what I mean to say is, that when they do begin, I'm going to pick up bricks six days,—I'm going to have six days' work in it, any how."

Another, also a stranger, was heard the same day to make a similar remark.

—One of the older scholars shows his earnestness for rebuilding, by the following:

"I'm going to put six months' work on the new building, if it is necessary. I should be glad to do it, and beg for my board during the time."

—Tuesday, opportunity was given the boys to pile up bricks at the ruins, while the selling of the tickets for the Concert was left for the girls. But some were not satisfied with this, and said, "Mr. Lord needn't think that because we are girls we can't pile bricks. Why don't he let us do it?"

The next morning when this permission was granted, fifteen or twenty girls took each a place, and vied with one another in having the finest pile.

—Early Tuesday morning, one of the pastors of the colored churches came, and with tears in his eyes said to Mr. Lord,—"if there is anything that we at our house can do for you from the picking up of a pin to the tearing down of the side of our house, tell us, that we may do it."

The same one has since been proving that his words were a true expression of his feelings.

—Six colored men tried faithfully to carry out the piano, but were not strong enough. Mr. Lord besought firemen to come and help, but they preferred to "let the thing burn."

REVIVALS.

LOUISIANA.

From Rev. W. S. Alexander, New Orleans.

A Precious Ingathering—The Revival Continued.

The Central Church in New Orleans had been for some time without a pastor, but last autumn Rev. Mr. Alexander assumed pastoral charge, and at once a new interest was awakened, which soon deepened into a blessed revival. Some brief account of this was given in a recent number of the "Missionary." The following additional particulars will be read with interest.

The revival in Central Church, of which I wrote you in March, has been in uninterrupted progress since, and the interest is still very deep and tender, with a larger number of inquirers than at any previous time. Special meetings have been held at frequent intervals with a large attendance, and all under the power of the Holy Spirit. These meetings have been marked, on the part of Christians, by an earnest desire for a higher, holier consecration, and by great willingness and eagerness to do everything in their power to aid in the Lord's work; and on the part of the unconverted, by the clearest conviction of sin, which gave them no rest till they were led intelligently and believingly to Christ.

The decided evidences of God's convicting and converting grace for which I have always longed in my ministry, in precious seasons like this, have here been given, with hardly an exceptional case.

There has been no instance of professed conversion marked by mere emotion and sympathy which would create a suspicion of its genuineness, but under God's guiding hand all have been led on step by step into the kingdom.

As an illustration of this fact, I may mention the experience of a bright intelligent girl of seventeen, who thought she had fully consecrated herself to the Reteldeemer, and was examined and approved as a candidate for church membership. On the Sabbath morning when the others came forward she said she "was not worthy," and her admission was delayed. She is now an earnest inquirer, taking the inquirer's seat at every meeting, and at our Thursday night service she said to me with a flood of tears, "I will come to no more meetings, but stay in my room until I have found peace in the Saviour."

Another, a member of the Board of Trustees, was under the deepest conviction for many days. I thought I had seen strong men weep, but really I never did until I saw this noble man. Teardrops like the summer rain fell from his eyes to the floor, night after night. His eyes were constantly swollen with weeping. But at last, light broke in upon

his burdened soul, and from that hour his peace has been like the river, so deep and full, "*the peace of God which passeth all understanding.*"

Sunday, March 26th, was the day of our

PRECIOUS INGATHERING.

On the Thursday night preceding our preparatory service, the candidates presented themselves for examination. It was an open examination in the presence of the church and congregation. Each one, from the dear boy of twelve years to the man and woman of forty, stood up, as their names were called, and told "what the Lord had done for their souls." God made all our hearts tender, and tears of joy and gratitude were mingled with the tears of these converts, "newly-born" into the Redeemer's kingdom.

The morning of the Sabbath was peaceful and beautiful. The congregation which gathered was large, and deeply impressed with the occasion. After two beautiful children had been consecrated to God in baptism, *twenty three* adults came forward to take the vows of God upon them. Six were received by letter, and *seventeen* on profession of their faith in the Redeemer, nine of whom received baptism. Eight were members of Straight University. After they had given their assent to the "Creed" and the "Covenant" the Right Hand of Fellowship was given, and we sat down together at the table of our Lord. This precious Sabbath has passed into our memories as one of the brightest and best of our lives.

And the good work goes on. Since Communion day, March 26, seventeen decided cases of conversion have occurred, and the number of inquirers, all earnest, and some I believe very near the light, already reaches thirty. Many are students of the University, where they have daily prayer meetings, and where the teachers are untiring in their devotion and faithfulness.

I have many things in my heart I would like to say, but hope that what I have said will awaken an earnest spirit of prayer among all the friends of this Southern work, that the Revival may not cease till the church can rejoice over a "mighty ingathering of souls."

God only knows how urgently the whole Southland needs a *spiritual baptism.*

Let us PRAY for it, *and* WORK *for it!*

GEORGIA.

Revival in Atlanta—Different races becoming one in Christ.

From Rev. C. W. Francis, Pastor of the Church in Atlanta University.

At our April Communion season yesterday, seven persons were received into membership in our church, five of them upon profession of faith, as a part of the fruit of the blessed work of grace we have enjoyed for the last few weeks. Others have already joined churches at their homes and a few more will do so. We think that at least twenty have found the Lord and give good promise of holding out, while a most precious work has been done for many Christians who had wandered from the fold and were not living active lives.

A good degree of interest still continues, and there has been no reaction, so that we are hopeful for still further results.

Of the seven who united with the church yesterday, one was a daughter of teachers from New Jersey, one was a Swedish girl, a member of one of the families, and four represented four different sections of this State. Two had been connected with Congregational churches, one had been reared as a Baptist, one had been trained as a Lutheran, and three had been under the influence of different branches of the Methodist church. They represented three different races, and were of several different colors, and we rejoiced that they could

all be "one in Christ." I mention these facts to indicate how in our work sometimes the ends of the earth seem to be brought together, and how we are permitted to anticipate the day when caste and all other unchristian barriers shall be broken down, and the very spirit of Christ shall prevail.

ALABAMA.

Revival in Talladega.

From Prof. A. A. Safford.

We are in the midst of a refreshing from God's presence. On Saturday night twenty-six came forward for prayers. Several had expressed a change before that. Last night (Sabbath) the church was crowded and many came forward.

In our own family of students, but one remains who has not manifested an interest in these meetings. Several, who have been here for years and seemed past all hope, are showing a deep interest.

We are all so glad that the Lord is not to pass us by. Will you not pray for us that we may be yet more abundantly blessed. The meetings are quiet and free from all noisy demonstrations.

Further Particulars.

From Rev. W. G. Marts, Pastor of the Church at Talladega.

The Lord has been, and is, evidently present with us to seek and save sinners. More than twenty have been converted, and more are anxiously inquiring the way. We wait for further tokens of the Divine presence. The meetings are almost ideal ones for their quietness, order and seriousness. We have a separate room for inquirers, where we converse and pray with them in a whisper. I suggested this to the workers, as the best way, perhaps, to prevent the attention of the anxious ones being divided, and it seems to yield good results.

We endeavored to close promptly at half-past nine. But I have now set nine o'clock as a more desirable hour.

NORTH CAROLINA.

A joyful ingathering — Persecutions — Bible Instruction.

From a Teacher in Wilmington.

Wednesday evening, March 29, was a joyful one to the small Congregational Church in Wilmington—small in membership but great in faith—for on that evening seven precious souls were gathered into its sheltering fold from out the darkness around it.

The services were held in the schoolroom, which becomes our Chapel on Sundays, and were conducted by Rev. Mr. Strieby. At the close of the sermon the candidates went forward, and gave hearty and emphatic assent to the Articles of Faith and Covenant of the Church. Thus was added to this little Church a force which will give it a strong impetus in its onward course, for each possesses an active, earnest, Christian character. Two young couples were among the number. They are all young except one, who is a "mother in Israel." This little company felt that they "could not remain in the darkness" that their people cling to—that they "must come into the light." Three of the number have had to endure persecutions that bear close resemblance to inquisitorial times, bodily torture excepted.

There is a vast amount of religious fervor of feeling and excitement among the blacks here, but very little Gospel Christianity, and much heathenish superstition! Rome has an unwitting ally, in its opposition to the Bible, from among this people who believe in dreams, visions, and direct revelations, rather than in the pure Word of God. The Romanists will turn this fact to their own account, and are already getting a hold upon the people.

Many of the pastors are ignorant men, and others in order to be popular with their congregations do not check them in their turbulent demonstrations. Strange interpretations, also, are given to the Scriptures, for instance, "Christian warfare" means constant disputings and quarrels among church members. The severer the quarrel the greater the warfare! Disgraceful personal encounters are often justified in their church meetings under this mischievous interpretation.

Our hope rests with the young! There are two large Bible classes, of forty men, and fifty women, and it would be difficult to find a nobler set of representative young people anywhere, than is gathered into our Sunday-school. The Superintendent, who is well versed in Biblical study, holds a large Bible Class immediately after the morning service. Many who attend these Bible services are from other churches. They come here, they say, "to be fed out of the Word of God." The good seed so faithfully sown here is springing into life, and we trust will soon yield a plenteous harvest.

And now in view of all this, can the readers of the "Missionary" allow this light to go out? I cannot tell you of the heart-aches of the faithful ones who have been here so long (two of them nine years in succession) when Mr. Strieby told them that he feared the pruning knife would have to be applied to Wilmington, owing to the scanty funds in the treasury! They cannot endure the thought that the edict may have to go forth that this branch, so full of promising fruit, must be severed from the grand old trunk!

The buildings are rapidly going to ruin for want of repairs. Our minister needs a Chapel to house the sheep and lambs the Great Shepherd is giving him. Who among you, dear readers, will join in giving him one? He does not ask a costly building.

Five thousand dollars will save the *sinking ship* (I'm a sailor's child.) The *Captain* and *crew* are making strenuous efforts to keep her afloat; *but if help does not come soon she must go down!* Who will come to the rescue?

One of the crew,

L. P. AULD.

P. S. Two of the teachers have volunteered to work another year *without salary*.

Meetings continued in Woodbridge, N. C.

From Miss C. E. Waugh.

We have continued the meetings every night through this month, and several more souls have found Jesus. How we praise God for his verified promise unto us, "As thy day so shall thy strength be." I asked the brethren two or three weeks ago what they thought about continuing the meetings every night, and without one dissenting voice they said go on with the meetings. The converts especially wanted the meetings to continue. One said that as soon as it began to be dark he began to listen for the bell and he felt uneasy till he heard it ring; another said "I don't want the meetings to stop one night, for I feel that I am growing day by day in the love and knowledge of God; another said, "I want the meetings to go on, for I believe we shall get some more of these souls into the vineyard"; and I could only say, God helping me, I will go forward. Last night there was an unusually fervent spirit of prayer in the meeting, for a new baptism of the Holy Spirit.

Though we praise God with all our hearts for what he has done, and for these souls that have found Him, our hearts go out after those who are yet in the "broad way." Three of our scholars have found the Saviour this month. One sweet little girl, only eleven years old, affords bright evidence that she has given herself to Jesus, and been accepted. Said she the next Wednesday night after she was converted, "Last Wednesday night I was walking in darkness, but

to-night I am walking in the light; Jesus is with me, and be blesses me so." I had the pleasure of seeing ten received into the church two weeks ago, and I was exceedingly gratified to hear their experience as they gave it to the church, so different from what I have listened to many times in colored churches. There were no visions or dreams, but "I know that Jesus has forgiven my sins, that I have been born again of His Spirit, and that I want henceforth to live for Him." I pray that they all may live to the glory of God even until death.

MISSISSIPPI.

Times of Terror—Return of Peaceful Days—Prosperous Work.

From Mrs. Darling, Tougaloo.

The political excitement and confusion that existed in the State during the fall, greatly impeded the progress of our work. Many of our students were afraid to come here for fear of losing their lives on the way, and some who were teaching fled to Tougaloo for safety; others sought refuge in the woods and swamps.

At the opening of the New Year, the dark clouds had in a measure dispersed, and everything assumed a brighter aspect. Our school increased largely in numbers, and during the months of January and February there were about fifty more pupils than during the same months last year.

Our prayer-meetings are well sustained; there is a deep tone of religious feeling existing in our school, but no great outpouring of the Spirit has descended upon us.

At our last meeting of the term, closing March 24th, we witnessed the baptism of six of our pupils, several of whom were very interesting and hopeful conversions.

The teaching of my Sabbath-school class has been, and is, one of my most interesting duties here.

I have never seen anywhere so large a number of young people giving such close attention to the Word of God, and to instruction given in Sabbath-school, as here among these colored people. They receive the truth as little children, according to the command of the Saviour, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." There are several with whom the Spirit is striving and over whom we feel great anxiety; we are longing to hear them witness for Jesus, and rejoice in Him.

ECCLESIASTICAL.

Congregational Conference formed in Alabama—A Council for recognizing a Church in Mobile.

From Rev. G. Stanley Pope, Selma.

The Congregational churches of the State met with Bro. Stickel's church in Montgomery, April 6th, and organized "THE GENERAL CONFERENCE OF CONGREGATIONAL CHURCHES IN ALABAMA." We have twelve churches in the State now, so I think we can claim to be the banner State in the South. The Central South Conference embraces so much territory that we can not hope to have it held within our State limits oftener than once in three or four years. It is costly traveling such long distances to attend Conference, and our weakest churches reap but very little benefit from the organization. We have felt the need of a little closer watch-care over each other, as churches and ministers.

A peculiar and important feature of our organization is that we have an Executive Committee of three, whose duty it is to provide for holding Sunday-school Teachers' Institutes and Theological Institutes in connection with the yearly conference, and aid in revival work. We have felt the need of a State Superintendent to attend to this work

and the organization of new churches, but supposing the American Missionary Association would not feel, under its present pressure, authorized to keep a man in the field for this work, we have determined to make the best stagger we can in attempting to walk alone.

A few of us went directly from this meeting to attend the Council called at Mobile to recognize the church just formed there. This church starts out with thirty-nine members. With wise workmen it should grow into a self-supporting church in five years time. There is a good field here and earnest workers are occupying it.

We must go forward in our church work, and I trust the Master's helpers in the North will give us the necessary assistence in our aggressive work.

[From the Emerson Institute Sentinel]

ALABAMA STATE CONGREGATIONAL CONFERENCE.

The ministers and delegates of the Congregational Churches of Alabama, met in Montgomery, Thursday, April 6th, at the invitation of the church at Montgomery. Rev. G. W. Andrews of Talladega, was chosen Moderator.

Articles of faith and a covenant were adopted and a State Conference fully organized. There are now twelve Congregational churches in Alabama; one in Montgomery, one in Selma, one in Marion, one in Athens, one in Mobile, and several in and about Talladega. These have been built up in six years, and the denomination is rapidly growing in the State. The meeting was one of very great interest, and the members are looking forward with much interest to the meeting next year at Marion.

CONGREGATIONAL COUNCIL.

A Council of Congregational Churches of Alabama met, by invitation, in the First Congregational Church of Mobile on Scott St. April 8, 1876, for the purpose of considering whether the organization of the First Congregational Church of Mobile had been regular and satisfactory, and if so to receive it into their fellowship. The Council was composed of Rev. G. S. Pope, Pastor of First Congl. Church of Selma, Alabama; Mr. Lanier, Delegate; Rev. W. G. Marts, Pastor of the First Congl. Church, Talladega, Ala; Rev. G. W. Andrews, Minister without charge, Talledega, Ala; Rev. E. C. Stickel, Pastor of First Congl. Church, Montgomery, Ala; Miss H. M. Leonard, Delegate. The Council was organized with Bro. G. W. Andrews as Moderator. The Clerk of the Church, Rev. E. P. Lord, then gave a brief history of the church, and read the Articles of Faith and Constitution adopted by it.

The proceedings of the church were unanimously voted by the Council to be satisfactory, and the Council commended the church for the care with which they had proceeded. The organization of the church was here approved by Rev. Dr. Burgett, Pastor of First (white) Presbyterian Church of Mobile, who was present.

After arranging exercises for a formal recognition of the church Sabbath night, the Council adjourned till that time. In the evening Rev. W. G. Marts preached to a good congregation an able sermon from Acts 24: 25. Sabbath morning was solemnized by administering the sacrament of baptism to six who presented themselves for that purpose.

Sabbath afternoon at 3:30, found the church full to overflowing, waiting the services of dedication. After Scripture reading by Rev. W. G. Marts, and a prayer, Rev. G. W. Andrews delivered a powerful sermon on Christian Love from 1 *Cor.* xiii: 31. Then Mr. Scipio Brown in the name of the Trustees of the church, in a few words gave the house to God. This was followed by a consecrating prayer offered by Rev. E. C. Stickel, which, with an anthem and doxology, concluded the services.

In the evening a sermon was preached by Rev. G. S. Pope on the mission of Congregationalism in the South. Rev. E. C. Stickel then gave the right hand of fellowship to the pastor, the members rising and joining hands. Rev. W. G. Andrews, in clear forcible words charged the people as to what the Council would expect of them.

After these services, four were baptized and the Lord's Supper was celebrated for the first time.

These solemn services being finished, the Council adjourned, thanking God for the communion of Saints.

SCHOOLS.

THE AVERY NORMAL INSTITUTE, CHARLESTON, S. C.

[From the News and Courier.]

The closing exercises of this institute took place yesterday morning, in the presence of a large crowd of spectators, composed of the friends, parents and relatives of the pupils. The school is situated in Bull street, west of Rutledge street, and was built by the contributions of some Northern philanthropists, and was for several years supported by them. As time advanced and the colored people began to appreciate the advantages of education, the attendance of pupils increased, and a tax of $1 a month was levied upon such of them as could afford to pay. It is now one of the most thriving institutions in the State, and under the supervision of Mr. A. W. Farnham, the superintendent, and a corps of able assistants, affords the most excellent opportunities of education to a large number of colored children

The exercises yesterday consisted of singing, reading and declamation, conducted in the presence of committees who were entrusted with the duty of awarding the prizes.

At the close, brief and instructive addresses were made by Mr. Graves, Associate Justice Wright, of the State Supreme Court, School Commissioner S. R. Cox, and Mr. J. D. Geddings. The pupils were then dismissed for the spring vacation, which lasts until the 24th instant.

LE MOYNE NORMAL AND COMMERCIAL SCHOOL, MEMPHIS, TENN.

[From the Public Ledger.]

THE COLORED NORMAL SCHOOL.

Upon invitation of the principal, Mr. A. J. Steele, we recently examined the work prepared by students of Le Moyne Normal and Commercial (colored) School of this city, for exhibition at the Philadelphia Centennial, and take pleasure in testifying that it is highly creditable to teachers and pupils. Especial excellence was displayed in map-drawing, of which there was quite a variety. There were also drawings of fruit, flowers and other natural objects that would compare favorably with the productions of most schools where drawing is taught. We also saw specimens of composition, penmanship and book-keeping, analysis of sentences, examples in arithmetic, algebra, etc., etc., which evinced careful training and commendable progress.

The institution seems to be in a very flourishing condition. It was founded in 1871 by the American Missionary Association, which still sustains the school, aided by a small endowment fund. The faculty consists of seven teachers, including the principal. The catalogue for the scholastic year of 1873–4 shows an attendance of 283 pupils, which, however, is greater than the average. The design of the school is to prepare teachers, in which progress has been made, doubtless, satisfactory to the friends of the institution. The entire course consists of four years, but does not include the classics or higher branches of mathematics. Many of the better and more prosperous class of colored people send their children there in preference to other schools. The institution certainly affords the best facilities and opportunity for developing the pupils to the fullest extent of their capacity, and qualifying them for the duties and real work of life. That enlightenment and education will improve the race and stimulate proper ambition, we think few people at this day will deny.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION,"
AUXILIARY TO THE
American Missionary Association.

PRESIDENT: Rev. J. K. McLean. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., I. E. Dwinell, D.D., Rev. T. K. Noble, S. H. Willey, D. D., T. C. Wedderspoon, Esq. and Hon. Samuel Cross.

DIRECTORS: Rev. Geo. Mooar, D.D., Hon. E. D. Sawyer, Rev. E. P. Baker, J. M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball and E. P. Sanford, Esq.

SECRETARY: Rev. W. C. Pond. TREASURER: E. Pache, Esq.

From Rev. W. C. Pond, San Francisco.

Race Prejudice—Anti-Chinese Excitement—Shameful Persecutions.

The following letter from Rev. Mr. Pond, dated April 24th, confirms what is said in the daily papers, and would make Americans blush for shame if the long training under the caste-hate engendered by slavery had not rendered the mass of the white people indifferent to such outrages, if practiced on one of the despised races.

The month since my last report was sent, has been one of severe trials. You have been aware, I suppose, for years, that the general sentiment in this State respecting the Chinese is such that to stir it is like setting nitro-glycerine in motion. And for some reason the Mayor of this city has adjudged that just now an anti-Chinese explosion would give impetus to somebody's political fortunes. At least, so I surmise, though I am not in the secrets of the movement, and cannot testify of my own knowledge. One thing is certain; suddenly we found ourselves in a very tempest for which no natural explanation could be given, unless it be in some curious cyclical law. About once in three years, some say, our Caucasian prejudices need to air themselves, and almost unobserved by us, the cycle had become complete.

The resolutions adopted at the monster meeting at Union Hall were adjusted for meridians on the Atlantic slope, and are comparatively moderate in tone. The talk at the numerous "Anti-Coolie" clubs organized in various parts of the city is less guarded. And the conduct to which our "hoodlum" element now feels itself set free, is more shameless and disgraceful still. Some parade has been made of the fact that on the evening of that great meeting, notwithstanding the intense excitement of the people, no Chinaman suffered violence. This is not true, as one, at least, of our teachers could feelingly testify; but that it is so nearly true, is due in part to the fact that the Chinese kept closed doors and themselves within the doors. They have felt the need of doing this, more or less, ever since. Consequently, the attendance on our schools, this month (April) thus far has greatly diminished. Our pupils have been stoned and struck and kicked as they returned from school. Their hats have been snatched from their heads and some of our "hoodlum" crews exhibit their trophies of stolen Chinese hats, much as the Sioux or the Pawnees would the scalps of their foes. Connected with the Methodist mission are about twenty Chinese girls, who have been rescued from the prostitution to which they had been doomed, and are taught to read and to work; and, in about every case, have been brought to believe in Jesus. Under the protection of American ladies they went out, one afternoon, to walk. When at some distance from home, they were set upon by a gang of men and boys, pelted, and then, as I understand, struck, their clothes rent, their ear-rings torn from their ears; and when an Irish woman (God bless her!) gave them refuge, her house was stoned. On another occasion, one of these women being obliged to go upon some errand, was standing on a street corner, attended by her teacher—a noble Christian woman

well known to me—waiting for a street-car, when a young man of our superior race, discerning an opportunity to demonstrate his superiority, slipped out of a paint-shop near by, with a brush well soaked in black paint, and bravely coming up to her from behind, drew the brush across her face and slunk away. And other white men stood by, laughing and applauding.

It is no pleasant thing to record such facts, to the reproach of a city where one has made his home. But it is fair that you, and our other friends in the East, should know our difficulties, and should judge our work accordingly.

A committee of the Senate of this State is just now engaged in taking testimony in this city in relation to the Chinese question. They seem to regard it as within their province to inquire into the results of missionary labor. And so, when they have the right sort of witness on the stand—a sea-captain, perhaps, who boasts of administering discipline among his Chinese passengers, with red-hot pokers; or a policeman who, for a consideration, has known how to shut his eyes or to be somewhere else when Chinese gambling and prostitution came too clearly into view upon his beat; or the heathen presidents of the "Six Companies" (Chinese), or others like minded—they have inquired if there were any Christian Chinese, and if so, what sort of men they are, and whether missionary labor amounts to anything or not. And by-and-by you will have an elaborate report, proving that the Chinese cannot be elevated by missionary effort, and that the immigration is attended with no hope of benefit even to the Chinese themselves.

But all this need not move us. King Canute placed his royal chair in the way of the rising tide; but the tide rose notwithstanding. The Chinese will come to our shores as they have doubtless an "inalienable right" to do. We cannot forbid them without going back, not on our treaties alone, but on the very vital principles of our national existence. And many of these darkened souls—more and more of them, I trust, as the years roll on—will find here something better than they sought, even durable riches and righteousness.

COMMUNICATIONS.

WHITE RULE AND COLORED WANT.

BY REV. JOHN G. FEE.

On my way home from Texas I am passing through portions of Louisiana, Mississippi and Tennessee. I am everywhere re-impressed with the fact that the "Confederates" are determined, if possible, to again rule the South. Editors now style themselves "Confederates." They avow their purpose to rule. A friend said to a leading Southern editor "You must say less about the nigger and the North — you will injure business." "Business," said the editor, with an oath, "business; everything must stand aside now until the white man rules."

I have no objection to white or colored men ruling, provided they will look well to the condition of the ruled. But every man knows that it is the settled policy of these "Confederates," the majority of white men in the South, to do but little for the education and social elevation of the colored people of the South. It is as notorious that the great mass of the colored people are very poor, and will do but little for the education of their children. Except, then, as benevolent persons from the North and other places shall aid in their education, but little will be done.

It is futile for men to talk about the "consciousness of the colored man" in the Gulf States "to manage his own educational and religious as well as busi-

ness affairs." Many of the colored people have done well; and the majority have been far more civil and orderly than the majority of the white people in the South—with power in their hands, the latter have consented to lawlessness.

But to suppose that four millions of men and women depressed by life-long slavery, and then turned out upon the world without a foot of land, or a board to cover them, shall, within ten years time, and under their present embarrassments, educate their children, is simply absurd.

If poor white children in the North need the aid of the State, certainly the poor colored children of the South need the aid of benevolent persons when States will not help them except in a very tantalizing manner.

DOM PEDRO AND THE NEGRO.

BY COL. C. G. BAYLOR.

The visit of the Emperor of Brazil to the United States is an event of special interest to the civilized world. He is the only crowned head in the new world. The same objections which the United States Government raised to the presence of the Emperor Maximilian in Mexico, apply with ten-fold force to Dom Pedro II., and yet the National Government receives him with open arms, and the people delight to do him honor.

The visit of the Emperor of Brazil will impart a new interest to South American affairs, and cause people to look more closely into what concerns us upon that continent. It will be found by those who prosecute these inquiries, that Brazil already embraces over three-fourths of the territory of South America, and that the final absorption by the Brazilian Empire of the so-called free States of that continent is but a question of time. In short, a continental Catholic Empire, extending from Cape Horn on the south to the Isthmus of Panama on the north, will, within thirty years, stand side by side with the Protestant Republic of the North American continent.

The relation of the negro power to this Catholic Empire of South America presents a phase of the Southern problem which few of our people have ever considered. And yet its consideration forms one of the most interesting and important features of our political future. The geographical proximity of the Southern States to the South American Empire is in itself a circumstance well calculated to arrest attention. Then the tendency of the negro is tropicward. He is not averse to royalty. Romanism is not without its charm for him. Under these circumstances is it not natural for the negro to gravitate towards the growing Catholic Empire of South America? But how much more interesting the problem becomes when we reflect upon the possibility that the negro may become the black Protestant of the new world? That he may yet carry Protestantism with its tough self-asserting radicalism and individuality into the land of tropical indolence! If the Protestant republic of the Northern Continent protects the negro in his rights of citizenship, and welds him by educational culture to the nation as a fixed part of its permanent life, what may we not expect from the future of this Africa-American civilization, as it affects the destiny of the new world? Its relation to Africa is now engaging the minds of earnest thinkers in Europe as well as in America. But the relation of the negro to the cause of Protestantism and popular government in South America, is a subject of equal importance, and yet it has as yet enlisted but little attention. Is not the time opportune for investigating this phase of the great race problem which we are solving in the late slave-States of the American Union?

OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

To be read to the School and in the Missionary Concert.

The lady who contributes the Sunday-school letter for this number of our magazine has been for several years a teacher in our schools, and for the last year stationed at Montgomery, Ala., where we have a flourishing church, day-school and Sunday-school.

Dear Children:

I wonder how many compose my unseen audience, and what it is you most desire to hear. I have a dear little cousin at home who often asks me to tell her about down South, and I suppose what pleases her will please you. So I will tell you about the grandmother of two little girls, one of them a member of my Sunday-school class. And first let me speak of her home. You, who live in your nice houses, surrounded by so many comforts, can have no idea of the poverty of many of the homes here. It seems as though the name *home* can hardly apply to them. You ask a child where she lives, and her reply will be I *stay* at such a place. Mrs. P's house has two small rooms, neither of them lathed nor plastered. She has papered the walls with newspapers. There is a place for one window in each room and a sash, but no glass. The chimney is built at one end of the house. In the smaller room is a bed and in the larger a rough table and three chairs, two large and one small—the seat of one of them is partly gone. She cultivates the ground connected with the house, raising vegetables, strawberries and flowers—the poorest always will have their flowers. And in this comfortless home lives Mrs. P. and two grandchildren. A few weeks since, the Monday night neighborhood meeting was at her house. The old lady was very much pleased to have us come. She borrowed chairs of her neighbors, placed little bouquets of flowers wherever she could, and was so heartily glad to see us that we could not help feeling it a privilege to be there. Mrs. P. said she prayed that the people might meet in her house, but she didn't expect they would. "We are glad to meet and pray with you," was the reply of our Pastor. "Yes, I'm mighty glad to have you come but I'm ashamed to have you come. I'm ashamed of my house." "The Lord Jesus isn't ashamed to come into this house and why should we be?" was the reply. "Yes that is what I've often thought, if Christ could live in a stable I can live in this house." As we came away she was asked to call upon us and replied she didn't like to come too often—some folks thought old people were in the way. Some said our home was her heaven, and she would like to stay in her heaven all of the time. She has a daughter, a member of our church, who was married last summer and lives *nineteen* miles from here. It troubles the old lady very much because she and her husband do not come here to church. Last Communion Sabbath, I stopped beside her as she was talking to another person, and after shaking hands with me she said, "I'm a quarreling," "Quarreling Mrs. P?" "Yes, about Alice and her husband because they won't come to church." "But they live so far?" "Not so far but that they could come. They might walk. Alice and I walked that far one day since freedom." She tells how hard she worked to keep Alice in school so that she might learn some sense. If any of you who read this are discontented, just come down here and give Mrs. P. a call. I know I feel reproved every time I go.

I must tell you a little about a union meeting we had yesterday. Messrs. Whittle and Bliss are in town laboring

among the whites, and yesterday forenoon they held a service for the colored people. The Sunday-schools met at half-past nine in one of the Methodist churches. Quite a number spoke, both white and colored. Mr. Whittle in his remarks referred to a boy who went into battle and was asked why he did not put on a helmet, and replied that his mother laid her hand on his head and prayed, and that was his helmet. A colored minister referring to this said that when he was about fifteen God laid his hand upon his head. His mother didn't know anything about it, and his brothers and sisters didn't, but God and he knew. He could then neither read nor write—in fact did not know his letters; but he got an old spelling book and asked God, if he must go and preach, to teach him; and he had stumbled along until this time, and was still stumbling along. A colored man from Mobile, quoted Acts xvi, 17, and applied the words to Messrs. W. and B. He spoke of "Philippi, anciently called Macedonia *now* Europe." The same one in addressing our school said that "this country was *infested* with railroads and steamboats."

At eleven the Sunday-schools were dismissed and there was a preaching service It is impossible to do justice to Mr. Whittle's earnest words. Quite a number by rising testified to their desire to become Christians, and there were evidences of deep feeling. We all wished Messrs. W. and B. could remain and labor among the colored people.

FAMILY CIRCLE.

ROBERT CARTER'S VICTORY.

"When you get angry and want to quarrel with any body, say the Lord's prayer in your mind, and your anger will cool." So said Robert Carter's Sabbath-school teacher to him one day in the class.

Robert thought it over when he went home, and concluded to try it the next time he felt like quarreling.

He was generally a very good, gentle-hearted boy; but, as he said, "Mother, the boys do lay it on so thick sometimes, I can't stand it."

No more than a week after his teacher's advice, his hour of trial came.

Robert's father was a farmer; and it was haying time. He was such a small boy that he could only help by raking before the hay was cocked up; but his great delight was in riding on the load of hay from the fields to the barn.

He had been watching for this chance all the afternoon, when, just as it was nearly time for the cart to be filled, his mother beckoned to him from the house.

"I declare," came into his mind, "I think that's real hateful!" But he said nothing, picked up a stick, and went on.

Just as he was coming up to the door, Johnny Tilson, a neighbor's son, a smaller boy, met him.

"Halloo, Bob!" he cried: "I'll have your turn to ride on the load this time. Don't catch me leaving you to have all the fun."

Robert was not selfish; but the taunting way in which this was said, roused his temper. He seized Johnny by the collar, and, lifting the stick, was just about to bring it down hard on the boy's back, when his hand dropped, and the stick fell to the ground.

His teacher's words had come suddenly to his mind, "When you get angry, repeat the Lord's Prayer before you speak."

"Our Father which art in heaven," —just the first few words, thought over in silence, had been enough to stay Robert's hand.

Johnny stood looking at him in amazement. "And what's the matter now, Bob? Am I too ugly even to give a licking to?"

"No," said Robert soberly, "I thought better of it. And I think if I hurry and

do what mother wants, or ask her to wait a minute, we can have a ride together."

As they were riding cheerfully to the barn, a few minutes after, Johnny, who had not yet recovered from his surprise, said,—

"Bob, you ain't what they call a *Christian*, are you?"

"I don't know. I'm afraid not. What makes you ask me that?"

"Why, I couldn't think what else could make you let me go, when I'd been so saucy, and you'd got so good a chance at me."

"Well, Johnny, I tell you truly, I don't believe I am a Christian; for I did want to punish you awfully: but it was something my Sabbath-school teacher told me, that came to my mind all at once, and made me stop."

"I'll tell you one thing, Bob," said Johnny, as they got down from the load, "You have punished me a heap more by giving me the ride, than you would 'a' done by the beating."

Robert laughed, and said,—

"I'll give you my teacher's rule sometime, and then you'll know how to punish boys the same way."

And that night, as they went down the lane together, to drive home the cattle, Robert told him the secret. What it was, you know. —*Well-Spring.*

NOBLE ANSWER; OR, A GOLD WATCH.

Not long ago we heard the following touching incident:

A little boy had signed the pledge. A gentleman, if we may call him such, said, "I can get that boy to drink wine." So he filled a glass and offered it to him; but the noble boy refused it, saying, "I have signed the pledge."

"I will give you half a crown, if you will drink."

"No, sir, I will not drink."

"I will give you a crown."

"No, sir."

"Will you drink if I give you a guinea?" He looked at it, and it seemed desirable; but no change in the answer.

"No, sir," he again replied.

The gentleman then pulled out his silver watch, and said, "I will give you this nice silver watch, if you will drink."

That was quite a temptation to the boy; but, instead of yielding, he replied, "Sir, if I *don't* drink, I may some day have a gold watch."

Missionary Visitor.

POETRY.

A THOUGHT.

BY C. M. W.

I cannot see it all,
All the wise workings of his wonderous will,
Yet though at times I often marvel, still,
I trust that when his call
Shall come for me, all things will be made clear,
And hopes not realized, or fancies dear,
Shine forth in their true light;
Then, looking back upon the loving hand
That led me as I journeyed through this land,
I'll know that he was right.

The Advance.

LETTERS TO THE TREASURER.

"A Centennial Offering."

We hope the friend who sends the following letter with its enclosed gift will be but the forerunner of many who will "go and do likewise." What better memorial of the "Centennial" year than a remembrance of the nation's needy wards?

Please find enclosed check for $100, my "Centennial" offering, which apply to the wants of the American Missionary Association, as your committee may deem best.

With my earnest prayers that God's people may feel that *giving "to the Lord"* does *not* tend to poverty, and that the Association's work may not be retarded for want of *funds*, I am,

Very truly yours.

Practical Appreciation and Sympathy.

The first five articles in our May "Missionary" were intended as, in some sort, an appeal to our friends. The letter below is a pleasant response

—as welcome in its encouraging words as in its gift.

I have just read to my wife these "first five articles" of the "American Missionary" for May 1876. We feel a deep sympathy with the Association, its objects and its work; especially for our poor and needy colored brethren of the South.

We rejoice in the abundant indications that labor for the Lord among them is not in vain. We pray fervently that the Association's appeals and other efforts in their behalf may be greatly prospered, and that our prayers may not be hindered, we send the enclosed check as our joint contribution.

Steady help from a warm Friend.

The "old abolitionists" are not all dead nor asleep. The letter below is from one whose steady and practical sympathy has been shown to the colored race both in slavery and in freedom.

My dear Sir,

I send a mite for your Association, and deeply regret, not that I am unable to send you thousands, but that our country and its thousands of churches are so slow to see what a mighty and blessed work God has given them to do in the education, civilization and transportation of a race of men, whom we have for generations so cruelly trodden down and outraged.

I hope that in God's infinite mercy this Centennial year of our nation's history may witness such repentance, and *works meet for repentance*, of forgetfulness of our obligations to God and humanity; as to avert the fearful judgments we deserve.

RECEIPTS

FOR APRIL, 1876.

MAINE, $365.95.

Brewer. M. Hardy	25 00
Castine. Cong. Church and Soc	12 20
Cumberland Center. S. M. Rideout	1 25
Portland. B. Thurston $25. *for student aid, Hampton N. and A. Inst.*—"The boys that try" $1	26 00
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Ripton. "A Friend," *for Centennial Fund*	30 00
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Thetford. Cong. Ch. and Soc. $32.75, Rev. J. M. $1.	33 75
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Oakland. Mrs. S. Knapp..... 2 00

TENNESSEE, $169.55.

Chattanooga. Cong. Ch..... 4 75
Memphis. Le Moyne School..... 164 80

NORTH CAROLINA.

Wilmington. Williston School,$71.82,Sales $14..... 85 82

SOUTH CAROLINA.

Charleston. Avery Institute..... 194 25

GEORGIA, $835.51.

Atlanta. Atlanta University $109. Sales and Rentals $12.75—Students of Atlanta University, $30. *for African M.* and to const. GEORGE S. SMITH, L. M..... 151 75
Macon. Lewis High School..... 453 01
Savannah. Rent $150., Sales $68.75,Tuition $12..... 230 75

ALABAMA, $1,609.22.

Mobile. Emerson Institute..... 390 55
Montgomery. Pub.Sch. Fund $594.67,Land Sold $10..... 604 67
Shelby Iron Works. Mrs. P. A. Crafts, *for Reading Room, Selma, Ala*..... 20 00
Selma .Pub.Sch.Fund $485.,Cong.Ch.$8.20,. 493 20
Talladega. Talladega College..... 100 80

MISSISSIPPI.

Tougaloo. Tougaloo University..... 43 20

LOUISIANA.

New Orleans. Straight University $163., Rent $2..... 165 00

MISSOURI.

North Springfield. Cong. Ch..... 25 00

DOMINION OF CANADA.

Cold Springs. Rev. James Howell $1.50 and coll. at Miss. Prayer Meeting $1.50.. 3 00

Total, $11,589 83

Total from Oct. 1st to April 30th....$103,801 01

WM. E. WHITING,
Asst, Treas.